4: Laidor T-5 (ca. 1890)1893 AB6 Ainu AB6

to the palm of his hand, and he nearly went off his head with delight. He sprang and jumped and yelled, and then ran some way off, where he squatted on the sand, still in admiration of the blue dab on his hand, still grinning at intervals with irrepressible enjoyment. Where the point of the joke was no one but himself ever knew.

When the picture was finished I had no little trouble to keep the many fingers of my audience off the wet painting. Moreover, some person endowed with kindly feelings threw a handful of sand in my face, which nearly blinded me for the moment and partly ruined the two pictures I had painted. The money and the buttons were duly paid to Angotsuro and I moved on.

That same evening I went out for a walk. It was a very dark night, and I love dark nights. When for some years you have done nothing but see strange things and new places there is indeed a great fascination in going about in complete darkness; it rests both your eyes and your brain. I walked for some time along the beach, stumbling against the canoes drawn on shore and against anything that was in my way. Hut after hut was passed, but everything was silent; there was not a sound to be heard, not a light to be seen. The Ainu are early people; they retire with the sun. I walked on yet farther and farther afield, till through the thatched wall of one of the huts I discerned a faint light. I stood and listened. The sad voice of a man was singing a weird, weird song, the weirdest song I have ever heard. Then came a pause, and another voice, even more plaintive than the first, continued the same air.

What with the strange melody in the hut, the soothing noise of the waves gently breaking on the shingle, and the distant howling of dogs or wolves, the mystic effect was such that I could not resist the temptation, and I crept into the hut. A fire was burning in the centre, but it had almost gone out, leaving a lot of smoke. Three old men were sitting on the ground. They decidedly looked as if they did not expect me, but, after their first astonishment was over, they asked me to squat down in a corner, and there I was left to amuse myself, while they resumed their singing and drinking. Of the latter they seemed to have had enough already; but, all the

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with the hands to the mouth, to be then torn by the teeth. No forks, spoons, or chopsticks are used by the thoroughbred Ainu; but Japanese influence has induced some of the more civilised specimens of Volcano Bay and Piratori to give up partly the use of mother Nature's forks and take to the *Hashi* (chopsticks), also to adopt some ugly tin spoons as the sign of their adherence to civilisation. Lastly, when asleep the Ainu generally lie flat on the back. Sleeping on the right side and resting the head on the bent elbow is also a common posture; and when sleeping for a short period of time during the day I have often seen men still sitting, bring up their legs, cross their arms on their knees, and then rest the head on the arms; thus placidly having a "nap" without waking up with a stiff neck, stiff legs, and "pins and needles" in their arms, which would be the sure result if the average European tried that mode of repose.

Most Ainu have no bedding of any kind, and most of them sleep on hard rough planks or on the ground itself. Some of the people, however, sleep on bear-skins in winter, as it keeps them warm, and the colder the night the closer all the members of the family pack together to warm each other with their natural heat. A strange peculiarity, when Ainu are asleep, lying flat on their back, is, that instead of keeping both legs fully stretched out, one, or sometimes both, are raised and bent, with the sole of the foot planted on the ground. This peculiarity is chiefly noticeable in men, and I have observed it many times, especially in old people. The reason of it is this. The Ainu having no pillow, the head has to be turned so far back to rest on the ground itself that action at the other end of the body is necessary to counterbalance the strain on the spine. I came to this conclusion by being often placed in the same circumstances as the hairy people themselves, when I found that lying flat on my back on the hard unpillowed ground, if the legs were straightened only a small portion of the spine between the shoulders was supported, but by raising the legs the whole spinal column rested on the level surface.

As we have now seen the Ainu asleep in a "comfortable attitude," we shall leave them for the present, and I shall take my readers to examine their clothes, their ornaments, and their tattoos.

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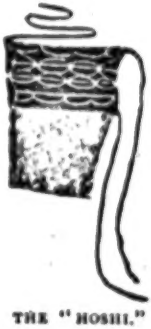
atsis, but never any, simple or elaborate, either on the back or front.

I have often seen women working patiently hour after hour while sitting on the tiny door of their storehouses; and the result of their labour would be half an inch of coarse stitching, which for them was a great work of art. Most Ainu now possess needles of Japanese manufacture, but in former days they had only bone needles, and instead of fine well-dyed Japanese thread were obliged to be content with the fibre of the elm tree dyed black. The ornamentations on the ***atsis*** of Ainu who have no Japanese needles are necessarily a great deal coarser and simpler than those which are done with steel needles and cotton threads. The essential characteristics are the same in both. In sewing together skins for winter garments fish-bone needles are often used up to this day.

These embroidered clothes, when new, are only worn on grand occasions, as at a bear festival, or when paying a visit to a neighbouring village. A few rags constitute the usual every-day costume, and no difference is made between the in-door and the out-of-door clothing. In fact, most Ainu sleep in their clothes, such as they are.

One article of dress which is worn by all alike, young and old, male or female, is the ***hoshi***, or leggings. Like their gowns, these are sometimes made of the inner fibre of the elm-tree bark and sometimes of rushes and reeds plaited as in the ordinary rush matting. When of elm-tree bark, they are often embroidered in the upper part, as can be seen in the illustration. They are fastened just under the knee by means of the two upper strings, then wrapped tightly round the leg and bound round the ankle with the lower and longer ribbon. The Ainu go barefooted in the summer, but during the winter months, when the cold is too severe for this, they cover their feet with mocassins and long boots made of salmon-skin, and often of deer-skin. When the Ainu goes for a long journey or a hunt, during which he has to traverse rough ground, he generally protects his skin boots—the soles of which would



THE "HOSHI."

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Piratori, on those of the north-east and west coasts, and the Ishikari River, as well as on half-castes of different districts, have been taken into consideration.

Owing to the lack of a clinical thermometer and other instruments, I, unfortunately, was not able to ascertain the normal temperature of the body; nor could I get any very accurate observations as to the frequency of the pulse-beat, owing to the miserable condition of my watch and the difficult task of getting natives to sit perfectly still while their pulse was felt. A superstitious fear, too, that some evil would befall them accelerated the pulsations, and they invariably moved away rubbing the spot I had touched on their wrist. Though I could not count the exact number of pulsations to a minute, the movement of the pulse was as a rule slow and rather weak. Respirations were fourteen to seventeen to a minute in men, and about sixteen to twenty in women, and the respiratory movements were similar in both sexes, viz., costal breathing was predominant. In half-castes I have sometimes noticed abdominal breathing.

The Ainu not only bear cold well, but prefer it to heat, though, indeed, their country is never very hot. The sun's rays have no fascination for them, as with so many other races; and I have seldom seen Ainu basking in the sun for purely physical pleasure, although they go about with uncovered heads, and do not seem to suffer any ill effects from the practice. The Ainu of Piratori wear Japanese hats of wicker-work; and others, especially women, tie round their head a Japanese towel—a fashion, as we have seen, also adopted from the Japanese. With this head-dress the crown of the head is left uncovered.

The Ainu are not massively formed, but they are sturdy, and, as we have seen, can bear almost any amount of privation as regards food and drink. Sleep is necessary to them, and they require a great deal to be in anything like good condition. The sleeping hours are generally from an hour or so after sunset to sunrise; but during the day they are often drowsy, and turn in to have a siesta after food and exercise. In men the voice is soft and deep; shriller but still gentle in women. The Ainu seldom perspire, partly because the pores of their skin are blocked with dirt; partly because their long

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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horizontal frame above the fire (*tuna*), to the adjustable pot-hook (*shuwat*), and to almost any object of value.

When the sacred millet brew (*inau korashkoro*) is made for a festival, they are attached to the vessels for brewing, the wooden pestle for grinding the millet (*yuta-ni*), the winnowing basket (*moi*) the bow and quiver (*ku* and *ikayop*), and anything else that might attract evil spirits. At the northern festival the young bear has a coat and earrings made of them (Pl. IV, fig. 1). In operations involving uncertainty or risk, such as making a dug-out canoe, the same means of protection are employed. Curled shavings are regarded as potent amulets for personal protection.

Twisted shavings are used as bracelets by women performing the ritual of brushing away evil from the sick, and in difficult labour when the midwife also wears two as a necklace. This forms the *tuhot* (mutually attached) twisted shavings, a valuable talisman. It is not usually worn by a woman in labour, but is placed under the pillow. One was placed on my wife's neck when she was administering an anaesthetic while assisting me in a case of prolonged parturition.

Curled shavings inside the pillow were formerly supposed to retain the *ramat* of personal vigour and afford protection during sleep. The image (*inoka*) of Kinashut Kamui is made of curled shavings and is used in exorcism rites. A less sacred form made of grass is used for protection in case of illness (Pl. IV, fig. 2). Curled shavings were also used to preserve the aconite poison which is put on arrow-points, from being spoilt by hostile spirits. It was first wrapped in the shavings and then robed in them, in which state it was taboo. Aconite, though feminine, was *kamui* and taboo to women, but recently some Ainu women have committed suicide by means of it. When an Ainu is suffering from possession by the spirit of a hornet, as diagnosed by the medium (*tusu*), a trusted device for causing the intruder to depart is to make an imitation wasps' nest of curled shavings and wave it six times sunwise round the victim's head.

Before leaving the subject of *inau*, a few words should be said about certain signs incised on some of them. So far as I know, there are no marks of personal ownership, but in the Nibutani neighbourhood signs betokening the male ancestral line are incised on five kinds of *inau* on a very special occasion. This is the ritual dismissal of the Bear Spirit at the end of the Bear Festival. A male

7:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
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workmanship, real achievements when one considers that they were knife-worked.

The *ikoro* have a value which at first sight seems fantastic. Objects that look like toy swords and imitation quivers, often strips and tablets of wood, pass for precious things. Among them, it is true, are iron swords, of which every man is supposed to possess at least one. The scabbards are often profusely decorated, some with Ainu and others with Japanese carving, and some have metal fittings. These swords are kept for ceremonial use. They are brandished in the processional dance to drive away evil spirits, which is held when there has been a death by drowning or other fatal accident, or when a house has been burnt down. They are also used in exorcisms for disease and in mimetic and other dances. They are credited with great potency, and by some elders are regarded as *kamui*. Both they and the imitation swords usually have a broad sash attached wherewith they are hung over the shoulder.

Imitation swords have either a solid scabbard or a short wooden blade. They are often adorned with small patches of tinsel or foil. Many of the sword and quiver *ikoro* are old, and age adds value even to articles of poor quality. They are believed to intensify luck in hunting, whereby more *ikoro* are obtained by barter of skins. This luck waned if they were seen by others, though the owner could gloat over them without much risk. Hence the most precious, *ikoro ikeu*, were also known as *mokoro* (sleeping) *ikoro*. Various reasons for this secrecy are alleged, such as fear of envy and dislike of ostentation, but ideas of magic are probably strong. In legends, the possessor of many *ikoro* adorned with tinsel was a *nishpa* (from *nish*, sky, and *pa*, above, chief). Imitation quivers had designs of sun, moon and stars carved or inlaid, and were then called *tombe*, shining things. The quiver, by the way, was feminine.

No. 12 on the plan of the house indicates the place for clothes and things under feminine control, including some things prepared for the dead. The husband and wife sleep at 13 and the children at 14. At G is the southern shining window (*itom puyara*), and at H the small window (*pon puyara*), near which dishes and other things are washed. Everyone has a bowl for personal use, and it is customary to clean it with the index finger, which is called the bowl-licking finger (*itangi-hem-ashki-pet*) or, for short, licking-thing (*hembe*).

Most of the southern part of the room was unoccupied except by

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

the old year. But the revival of desire for anything fresh drove them forth to fishing as well as hunting and collecting. Nevertheless, it was not until the coming of cherry salmon that they went into any intensive fishing activity. Nor did the total amount of catch in this period come to so much as might be stored away for any great length of time. The major species of fish taken in this period were *chirai*, Hucho perryi, *supun*, Tribolodon spp., and *kabachep*, Cottus spp.

The large Hucho which appeared first with the thaw in the rivers, were speared with the *marek* usually in tributaries where water was clearer (p. 54). With the coming of the season, at least in Nitmap on the upper Tokapchi, the headman went every day to a prescribed spot on the Sahorun, a tributary of the Tokapchi, to watch for the arrival of the first fish (Note 62).

For catching the *supun* the basket trap, *urai*, was used in the main stream and/or tributaries, and the small bag-net was manipulated by two operators usually in streamlets. Although the bullhead or *kabachep* could be found all the year round, it was captured with the small bag-net only in early spring when few other varieties were to be had. The Ainu seldom stayed out overnight fishing these varieties. Attention should be drawn to the fact that the Ainu, at least in Tokapchi and Otopuke, treated Hucho perryi and even Tribolodon with some ritual as for dog salmon and cherry salmon (Note 62).

Cherry Salmon Fishing.

The cherry salmon, *ichaniu* or *ichanui*, Oncorhynchus masou[94], was one of the major food supplies of the Ainu. Ecology and ethology of the salmon related to Ainu fishing habits are summerized in Note 26. With ceartin difference in time in different rivers and in the upper and lower courses of the same river, the runs of the salmon began in the upper Tokapchi and the Otopuke in *shimauta chup* or around July; in the Azuma in July or August (p. 70). When the fish were ready to appear in the river near their own settlement, the Ainu observed a pre-fishing ritual at a prescribed spot on the bank of the river along which their settlements were situated (Note 62). The function was one of the major events in the whole cycle of their seasonal activities, for it marked the opening of a new season devoted to fishing. Indeed, from then to autumn no regular hunting was undertaken. After the observance of the ritual they immediately set up a sort of weir, *tesh*, in the river close to the site of the ritual. The ritual and the weir fishing were carried out by the cooperative group of families (p. 43). The weir was used effectively during the night when the runs became active. To catch ascending shoals those groups living downstream on the deeper and broader watercourses usually employed the trawling-net, *yash ya*, which they operated from a pair of dugouts at night. While at weir-fishing every night, they took a nap and rest by turns in the hut built by their weir.

1;[Errata: the word "oeartin" should read "certain"--Analyst]